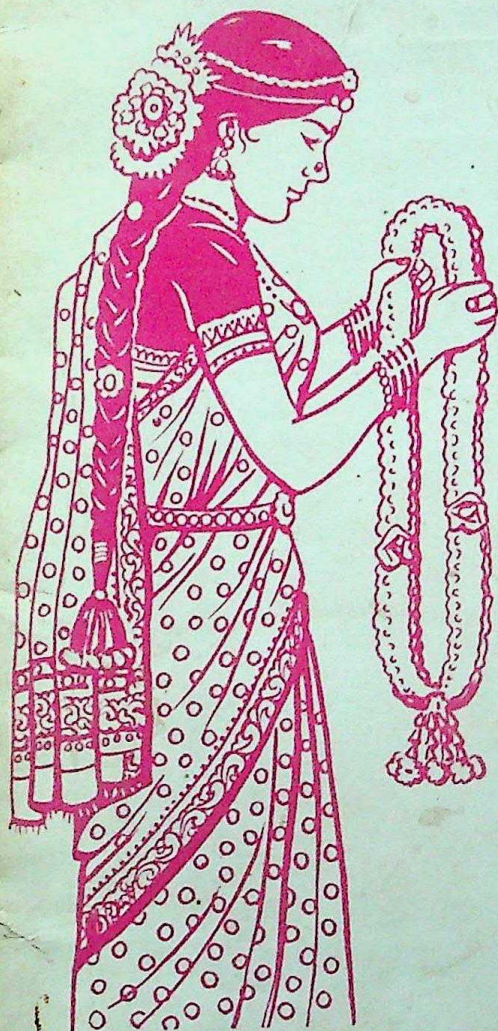


CC-0. In Public Domain. Digitized by eGangotri

"What the modern science is seeing now, our Maharshis had seen this with their Divyadrushti and have ordained to follow this natural law, in a Dharmic way."



THE HINDU MARRIAGE

(Scientific Analysis)

by
H.K.S. Rao

"Ritual ordained are more a philosophy of health than a philosophy of religion"

Sri Vidyabharathi Book Centre, Sringeri

THE HINDU MARRIAGE

(A Scientific Analysis)

by

H.K.S. RAO

SRI VIDYA BHARATHI
BOOK CENTRE
Bharathi Street
SRINGERI-577 139.

First Edition 1988 June
All rights reserved by author

PRICE Rs. 6/- (postage extra)

Printed by:
Sri Rama Press 37(8), Ranga Rao Road
Shankarapuram Bangalore-560 004.

Published by: H.K.S. Rao, Mysore.

THE HINDU MARRIAGE

(Scientific Analysis)

PREFACE

While analysing the various rituals of the Hindu marriage, special care is taken to analyse only the relevant and meaningful rituals. Some of the rituals like Varapuja, Kashi Yatra, Nagoli etc, are purposely omitted because there is no scientific bearing for these rituals except psychological satisfaction. The following main rituals have been analysed:

1. Gotra (family)
2. Horoscope
3. Family back-ground
4. Muhurtha
5. Kanyadana
6. Kankana Bandhana
7. Putting rice on the heads
8. Mangalya dharana
9. Laaja Homa
10. Sapthapadi
11. Toe rings; and
12. Seeing Arundhati Star

After going through the above rituals in detail, in the following pages, the reader, I am sure, will understand how advanced were, our Ancient Maharshis. They have given a sanctity to this noble ritual. Marriage is not a child's play. Man cannot and should not behave like an animal. Finding the partner as many times as possible is strictly forbidden in the Hindu family. The husband is treated by the wife as God and in turn, the wife is treated as a life-long companion. A true couple will never misbehave with one another and will never cause sorrow on any account. There must be complete co-operation, co-ordination and feeling of oneness in the family. This is the most important object of our Maharshis while framing the rules and rituals of the marriage. Also as far as possible, both the husband and wife should maintain perfect health for which special rituals have been ordained. These are explained in their respective places.

Mention may be made here that almost all the important Hindu rituals are centered round the Vedic Culture. To understand the Vedas, it is not sufficient if it is simply studied, but one must observe certain rituals to understand the real significance and the true meaning of the vedas. For this, few Shodasha Karmas play a very important part, and Upanayanam or wearing the sacred thread ceremony is the most important one, among them. This subject is separately analysed scientifically, in detail, though a passing survey is made in the present article, as it is indirectly linked with the ritual of marriage.

Ignorance of scientific meaning of Hindu rituals has resulted in deterioration of our ancient rich culture, as could be seen from the opinion of a foreigner:

Rituals on decline

Vedic rituals practised daily or on special occasions in Brahmin homes in Kerala and Tamilnadu, are fast declining, according to a research study. Dr. Asko Parpola, Professor of Indology at Helsinki University in Finland, who had been doing research in Vedas and ancient Indian Civilisation for the past 20 years, told U.N.I. in an interview that some of the rituals had been altogether dropped, some others had been cut short. (P.T.I.) (DH. 14.1.85)

The reason for this sorry state of our culture is ignorance of the true meaning of them. This is a scientific age and naturally the present generation is after scientific explanation for these rituals. Please see the opinion of an Indian settled abroad:

“.... With the improved economic conditions and greater education and the huge impact of Western culture and way of life, the radio and the T.V. and the contact with other race groups, the youths and the thinking people are questioning the validity and blind beliefs and customs and ceremonies of the older generation We are aware of the publications of the Ramakrishna Vedantha Movement, Divine Life Society, Bharathiya Vidya Bhavan and Arobindo Ashrama, but they all lack the simple practical approach....”

Dayabhai Hari
For Ramakrishna Vedantha Society,
Johannesburg (S. Africa).
(DH 16-1-85)

With this view, the marriage & Nuptials rituals have been analysed scientifically, with the help of the research in modern science. What the modern scientists say now, our Maharshis have already told us in Dharmic way. Just to create belief and faith, they have sanctified these rituals.

Truly, Sage Vedavyasa who has given us the immortal Mahabharatha, Bhagavatha and the 18 Puranas, has clearly said thus in Garuda Purana:

“ Vedagama Puranagnah paramartham navidyathe: Vidambakasya thasyeva thathsarvam kakabhashitham:”

“ Patanthi Vedashastrani bodhayanthi narasparam: Najananthi paramthathvam Darvee pakarasam yatha:”

Meaning: An erudite in religion and scriptures who does not understand the spirit of the inner significance of them is a hypocrite and his knowledge is worthless as the words of the crow.

They study the Vedas, they mutually discuss, but they never understand the paramount truth, as the laddle does not taste the neatness of the sweet pudding.

Sri B.R. Girish of Bangalore is responsible for the publication of this book. I am grateful to him. I am thankful to Sri Rama Press, Bangalore for the neat and excellent get up of the book.

The drawings in the book are the work of the famous Artist Sri Ramanarasaih of Mysore, to whom I am very much obliged.

I hope the object of our Maharshis who have ordained the various rituals at the time of marriage will be appreciated by one and all. We may term these rituals as more a **Philosophy of Health** (Both mental and Physical) than a **Philosophy of Religion**.

231/1, 7th Cross
Kshetraiah Road
K R Mohalla
Mysore 570 024

H K S Rao

THE HINDU MARRIAGE

(Scientific Analysis)

The system of marriage — both preparations for the marriage and the rituals, are unique among the Hindus that too among the higher class, when compared to the systems of other religions of the world. This system has been evolved after hard experience and strenuous work by our ancient Maharshis. But unfortunately, the present day public does not care to see the scientific aspect of this system. This is partly due to the influence of other religions and partly for want of flair for knowing the scientific aspect of the system.

Now, we shall try to analyse one by one of this system of Hindu marriage.

First, the parents of the boy and the girl make sure that they do not belong to same Gotra or family. This indicates the same type of blood and therefore, such alliances are scrupulously avoided. What if the boy and the girl belong to same Gotra or family? According to the experts:

“Mental illness in South India have increased five times in the recent years due to marriage among close relatives. The Doctors of Mental Health and Neuroscience, told pressmen here today that various surveys conducted in the city (Bangalore) as well as in the State, have revealed an increase in mental illness especially among certain communities, where over 40 per cent of the marriage was among close relatives. While out of 14 persons married close relative in the South, in certain communities two out of five married near relatives, lending to an increase in mental diseases, epilepsy mental retardation and other congenital diseases. The first conference of Behaviour Science to be held at NIMHANS will discuss ‘Consanguinity and mental illness’ with special reference to South India and hopes to bring to the notice of the public, the evils of marriage among close relatives (Deccan Herald dt. 5.12.1979)

(What applies to a particular region, should apply to other parts also)

What the modern Scientists-cum-Doctors are seeing now, our Maharshis had known this thousands of years ago and have laid down the rule that one should not marry among the members of ones own family or close relatives, which otherwise is called Gotra. Now, the latest Genes theory also lends to this fact.

Next is Horoscopes:

Comparing the horoscopes of the boy and the girl Astrologically and analysing the same is one of the unique methods gifted by the ancient Maharshis. While comparing the horoscopes of the boy and the girl, twelve Kutas or combinations have to be considered from the birth charts and birth constellations of the individuals. It is very difficult to analyse the significance of all these Kutas in detail, here.

A passing survey will give an idea of the importance of these Kutas:

1. Dina kuta indicates the day to day understanding of the couple;
2. Gana kuta indicates the temperament and character of the couple;
3. Mahendra kuta indicates the well-being of the couple and increase of longevity;
4. Stree Deergha kuta gives an idea of the duration of the partner's company of the husband;
5. Yoni kuta indicates the sexual compatibility, the degree of sex urge and the size of the copulatory organs;
6. Rashi kuta gives an idea of the bad results in the lives of the married couple;
7. Grihamaitra kuta indicates the harmony in the married life of the couple;
8. Vashya kuta indicates the magnetic attraction with one another;
9. Rajju kuta indicates the duration of the married life of the couple;
10. Vedha kuta indicates the affliction or otherwise among the couple;
11. Varna kuta gives an idea of the degree of mental development of the individual among the couple and
12. Nadi kuta indicates the nervous energy of the type of blood of the individual, which may affect the health of the partner by way of chronic diseases.

In addition to the above, the position of Mars in the horoscope of the bride and bride-groom is also taken into consideration. This is called Kuja Dosham. Mars (Kuja) is a fiery planet and his presence in the 1st, 2nd, 4th, 5th, 7th, 8th and the 12th houses in one's horoscope and absence in the other (either of the boy or girl) is not advisable for the alliance. The reason is:

- 1st house or birth sign in the horoscope indicates the health of the native,
- 2nd house indicates family,
- 4th house happiness,
- 5th house issues,
- 7th house the marriage partner,
- 8th house longevity and the
- 12th house indicates the bed comforts.

The presence of mars in any one of the above places from Lagna, the Moon or Venus, has to be taken into consideration because, Lagna or Birth sign represents body, the moon represents mind while Venus represents sexual relations.

Of course, there are many exceptions to this Kuja Dosha which have to be carefully considered and examined as otherwise, good connections may be missed. For example, Kuja or Mars in his own house, in his friend's house and in his exalted place, or if the above places are Lagna, or if there are chandra Mangala Yoga, Guru-mangala Yoga or Gajakesari Yoga, or Kuja happens to be the seventh Lord himself, Kuja dosha may be completely ignored.

This comparison of the horoscopes of the boy and the girl, is onehalf. The other half is to study the position of planets in the individual horoscopes. One can easily find out from certain combinations of the planets in the male's horoscope whether he is potent or impotent, whether there are indications of more than one marriage, his moral fear, his extra marital relations, chronic diseases, his general health, prospects in his life, social status etc. So also which the horoscope of the girl.

When comparing the horoscopes, both Rashi and Navamsha charts should invariably taken into consideration, without which the analysis will not be complete. Of course, it requires deep knowledge of Astrology with scientific approach, to come to a conclusion. This our Maharshis had. Even now, with little patience, one can easily analyse these things in detail.

Thus, when the horoscopes agree, the parents of the boy and the girl try to find out the family back-ground of each others family before arranging for the interview of the bride and the bride-groom. It is only when they are satisfied with the family back-grounds, the interview takes place (some times only). When there is mutual consent of the boy and the girl the elders fix up a date for the marriage with an auspicious time which is called Muhurtha.

Before going to explain what is Muhurtha, there is one point which has to be mentioned here. The alliance was being made with a difference of 12 or 13 years in age between the boy and the girl. The marriage was being celebrated when the girl was only 8 years and the boy about 20 or 21 years in age. Why this disparity in age?

There is a systematic change in the human body both physical and mental, every seven years once. The milk teeth give way for permanent teeth at the age of seven, Fourteenth year is the age of puberty. Even meno-pause occurs at the age of 49 (division of seven). Thus there is a systematic change. This is nature.

It is only at the end of the seventh year and the beginning of the 8th year, that the boy has to undergo a most important ritual which is called Upanayanam, and after this ceremony, he is sent to Gurukula for education. It is from this age that the boy gets the power of grasping and hence education begins from this period. He must stay in the Gurukula (a Residential school) for 12 years, at the end of which, he returns to his parents. Then only his marriage takes place. Thus by this time he is 20 or 21 years old.

Instead of Upanayanam, the girl is married at the age of 8. Hence this disparity. Why?

As already stated, menopause occurs at the age of 49 or 50 for ladies. When once menopause occurs, the degree of sex-urge is diminished gradually. On the other hand, for a male, if he maintains good health without any bad habits, the degree of sex-urge in him will be same even at the age of 50 (due to the conserved energy he has acquired during Brahmacharya; — Brahmacharya means conserved energy). There may not be good response from the wife to her husband if the age disparity is narrow. Just to satisfy his desire, when he is unable at home, he may find other sources. This hurts the feelings of the wife, and thus, at this age, the family happiness is lost. Just to avoid this and to maintain the family happiness, specially mental happiness of the couple, throughout their lives, our Maharshis have ordained that the age disparity must be at least 10 or 12 years.

Now about Muhurtha: What is muhurtha? Why should it be taken into consideration?

Muhurtha is a particular time when the physical force is concentrated and has good effect on the human body. Sun's heat is not same in the

morning, in the noon and in the evening. So also, the position and influence of Moon in all the 30 days in the month and in all the 12 months in the year will not be same. Like-wise, the position of the heavenly bodies vary daily. The cosmic rays and the gravitation force of these heavenly bodies vary, not only from day to day but also every minute and second. The following findings by the famous scientist Shri A. Yelkin, who holds a chair at the Moscow Civil Engineering Institute, proves this;

He writes under 'PLANES CRASHES AND DISAPPEARANCES OF SHIPS" thus:

" After collecting statistics on planes, I saw that the moments at which they had disappeared — as distinct from ships, these are established with a precision of one — had something definitely regular about them, related to astronomical phenomena or more precisely, to the position in regard to each other of the Earth, the Moon and the Sun. It is known that the Sun and the Moon do not exert the same influence on the Earth " (DH dt. 9-1-77)

Prof. B V Raman, the famous Astrologer, defines Muhurtha thus:

" Muhurtha could therefore be defined as that precious moment when the vibrations discharged by man are altered to a specific wavelength capable of entering resonance with radiations of the same vibratory rate coming from other planets and stars".

Thus, each moment has its potency. Our Maharshis had known this by their Divyadrishti or Divine sight and have laid down certain norms to calculate this and find out the auspicious moment or Muhurtha. It is from this Muhurtha or auspicious moment that regular rituals of the marriage begin.

The first meeting or Nireekshana of the bride and bride-groom takes place at this propitious time. One may ask that the bride and the bridegroom have met already many times, before this Muhurtha. Some of the couples have even moved together. Then where is the sanctity for this Muhurtha and the first meeting. One should know that though the boy and the girl have met any number of times earlier, and even though they have moved together, they have done so only as lovers and not as husband and wife. It is only at this auspicious moment that they see one-another as wife and husband. Psychologically, this is very important. If, before the marriage, the bride-groom makes any advances towards the bride, she will



certainly not allow such advances, provided she has moral fear and even the parents do not allow such things. This, one should bear in mind. Muhurtha gives them legal sanction for this. Hence this is very important.

At the time of Nireekshana or seeing each other, the following Manthra which is called out from Yajurveda (one of the four Vedas) is to be chanted:

“ Somah prathomo vividhe Gandharva Vividhothamaha I
Thrutheeyescha Agnischethyapai Thuriyo Manjushyaja II
(Meaning): The first husband of the bride is Chandra (Moon) the second is Gandharva, the third is Āgni (God of Fire) and the Fourth is man.

This means the person whom the bride is marrying is the fourth husband while she has already wedded to Moon, Gandharva and Agni. On the face of it, this looks very silly and revolting. But the inner meaning is seperate.

The human body is made of Panchabhoothas or five elements — namely:

Earth,
Fire,
Air,
Water and
Akasha.

These five elements differ from person to person. This is law of nature. One of the elements may be more or less in a particular person. This difference in the Pancha Bhoothas or five elements of one person will have everlasting effect on the other person of a different quality of the elements. That is to say, the five elements of the bride and the five elements of the bride-groom should be such that there should be harmony in the future life of the couple. Therefore, when the bride and the bride-groom see each other at a particular muhurtha or time fixed before hand, the physical forces at that time (or muhurtha) will be such that the five elements in both the bride and the bride-groom become compatible. Here moon represents mind (Akasha), water and Air (three elements); Gandharva represents earthly sign, while Agni represents Fire. As soon as the bride and the bride-groom see each other at a particular time or Muhurtha when the cosmic rays of the planets and Nakshatras are concentrated, there will be electro-magnetic activity through eyes. This may look strange to an ordinary person. He may ask what electro-magnetic activity has to do with eyes. Let us see what the Experts say:

“ Dr. Bones Sokoloff MD,Sc.D., in his work ‘Achievement of happiness’ page 33, says:

‘Our body is composed of millions of cells. Each one of them is deathless. Each one of them is capable of living for ever, out-living death. But composed as it is of immortal cells, the organism as a whole is mortal. At the same time, each of these cells — any living cell, represents an electrical laboratory. The whole human organism is in fact, as most complex electrical laboratory composed of millions of tiny microscopic electrical stations’.

Thus we see that man represents an electro magnetic body emitting radiations of varying strength and quality, which has not been sufficiently studied, but the existence of which is definitely proved”

Another expert says: ‘It is quite natural that our body in which innumerable electrical processes constantly take place would radiate energy. This energy may now be tested and even measured.

As early as 1923, Prof. Millikan declared: I think we can now say from experiments made in our laboratory in Germany, that radio-activity is a general property of living matter and not a specific property of what we call the radio-active group The same thing had been said still earlier by Leon Denis who pointed out that organs of the human body have radio-activity. It is a fact that each of the organs the liver, the heart, lungs, the brain emits demonstrable radiation, some of which is visible as fluorescence of different tints.

This radiating energy was closely studied by Prof. Gunwitzch. He discovered that it was so strong that it could influence the growth of seed placed near the radiating tissues.

What the modern science is seeing now, our Maharshis had seen this with their Divyadrushti and have ordained to follow this natural law, in a Dharmic way. Is this not a challenge to the modern science?

Thus the five elements in the bride and the bride-groom are brought together through electro-magnetic activity and this has a great and everlasting bearing on the mind. Therefore, the Moon who represents the three elements — Water, Air and Akasha, is the first to influence the mind; Gandharva who represents Earth, influences the body and finally Agni who represents electric energy in the body influences the desire. Then

only the human bodies (of the bride and bride-groom) are made to come together as wife and husband. What a wonderful psychological bearing, this has!

After this first meeting or nireekshana, the other rituals follow. The girl (bride) is given to the bride-groom by her parents as a gift. This is called Kanyadana. And this gift has to be taken care of by the bride-groom throughout his life-time. There are certain promises and or oaths to be taken by the bridegroom at this time, that he will never go against Dharma under any circumstances and follow the Grihastashrama Dharma as per the rules laid down by the Ancients.

From this moment, the couple are treated as Laxminarayana — the Supreme Lord and His Spouse — Laxmi, for further rituals. For this the bride and the bride-groom have to tie a sacred thread on each other's wrists. This is called Kankanabandha.

Scientifically, this tying of the thread has very good significance. According to medical science, the mount on the fourth finger (i.e. Ring Finger) is connected with a weak vision and palpitation of the heart. The particular nerve responsible for this, runs through the wrist. Hence, just to regularise the flow of blood and the heart-beat among the couple, this thread is tied. This thread is made up of cotton and a small piece of termiric and a small piece of woollen thread are attached to the cotton thread. The mere contact of this thread with termiric and wool, with the human body, will have effect on the electric energy in the body. The electric energy in the bodies of both the bride and the bride-groom is controlled and regulated in such a way that both of them feel oneness, psychologically. Thus the inner affection between the husband and wife is kindled. Also, the heart-beat and flow of blood will be regulated in both the individuals, in such a way that their minds think alike. Thread tied on the wrist of the male is little thicker (3 folds) while the thread tied on the female's wrist is little thinner (2 folds). This is because of the difference in the internal organs of the male and the female due to difference in sex. And due to this difference, there will be difference in the palpitation of the heart and flow of blood. Just to regulate this, the threads are tied. This may look queer to the lay man. One should know that the heart-beat is first examined at the wrist, by the pulse-rate.

The next most important ritual is putting rice on the heads of one another. Rice is allotted to Moon. Astrologically, Moon is Manahkaraka i.e., rules over mind. The rice when taken by the bride in her hand, absorbs



certain quantity of electric energy of hers and when put on the head of the bride-groom, the electric energy is transmitted to him by electro-magnetic activity. In return, the rice taken by the bridegroom and put on the head of the bride, will transmit the electric energy of the bridegroom to the bride. Why it should be put on the head only? The top of the head is called Brahmanda. According to Maharshi Vatsayana, Brahmanda or the top of the head is a very important centre of generating and discharging of electric energy in the human body. From here, it is carried to the other parts of the body, and this will have a lasting effect on the mind. This ritual is also meant for making the bride and the bride-groom to think alike, thus feeling oneness in the interest of family happiness.

The next ritual is one of the most important one — Mangalya dharana or tying the sacred gold ornament around the neck of the bride by the bridegroom.

Before analysing this, we should first understand the significance of wearing the sacred thread, i.e., yagnyopavita, by males. It is at the age of 8 of a boy that Upanayanam is performed and as a part of this Upanayanam, the boy is made to wear the sacred thread. Why? As already stated earlier, there is a systematic change in the human body, both physical and mental, every seven years. It is at the age of 8 that the boy gets the power of grasping. Hence, his regular education begins from this age. This is called Vedadhyayana or studying the Vedas or holy scriptures. Before the boy begins his studies, he is made to wear the sacred thread at this ritual (Upanayanam) and then, he is sent to Gurukula (Residential School), where he has to stay for 12 years under the care of the Master.

The various nerves in the human body run from the head to the rest of the body through the shoulder. Vagus nerve plays a most important part in the body. A light pressure on this nerve will control and regulate the heart-beat and flow of blood. This light pressure is provided by this thread (sacred thread). This may look very silly to a lay man. Please see the opinion of the experts:

1. "..... Dr. Saxena of the Queen Elizabeth Hospital for children, Mr. D. Solanki and Dr. Mohan Katria of Kings College Hospital, have found that squeezing the ears could be useful in treating heart troubles The Research Team wondered if there could be medical reason in winding the sacred thread around the ear prior to defecation by Brahmins a custom practised from time immemorial. They felt that behind this purely religious ritual might lie a physiological function

possibly through the vagus nerve, a branch of which runs through the ear, controls the heart-beat, its force of contraction and its excitability" this is the message from a London based Indian Doctors, reported in London Times.

2. "The ritual winding the sacred thread around the ear prior to defecation observed by the Brahmins has a scientific basis. It was reported at the World Paediatric Meet here. This manoeuvre stimulates a branch of the vagus nerve around the ear and thereby helps bowel movement, Dr. S.R. Saxena of the Queen Elizabeth Children Hospital in London told the Conference. He said this practice is a ritualised means of stimulating the vagus nerve. He has discovered that stimulation of vagus never also has effects on the heart...."

Thus it is clear from the above findings by the Experts that the sacred thread controls the heart-beat of the males. But what about the females?

In olden times when the Dharmasastras and rituals were ordained by the original Maharshis, the females were also made to wear the sacred thread at the time of marriage (at the age of 8). But the later preceptors changed this practice and introduced the wearing of Mangalya. This Mangalya must be tied around the neck of the bride by her husband only. The wearing of this Mangalya is only a substitute to the sacred thread. Therefore, the wearing of Mangalya is to the female as the sacred thread is to the male.

When tying this Mangalya, the bridegroom says thus:

"Mangalyam thanthuna anena mama jeevana hethuna,
Kante bhadnam subhage sajeeva sharadam shatham"

ie. "for the well-being in my life, I tie this Mangalyam around your neck; you live for one hundred years"

This means, if the husband is to be happy in his married life, he must have a dutiful and loving partner to make his life happy. For this, she must be quite hale and healthy to give happiness to her husband. This wearing of Mangalyam helps her to maintain her health to a considerable extent. How? As already stated, this helps and regulates the heart-beat and flow of blood by its weight on the vagus nerve which runs through the shoulders.

There is another utility of this Mangalyam. Invariably, even the poorest of the poor will go in for a Mangalya made of gold only. When the gold

ornament (in the shape of Mangalya) is worn, the water when poured over the body at the time of taking bath, will absorb certain quantity of quality of gold and flows from the top to the bottom of the body. This will help to resist certain skin diseases. According to Ayurveda, the Indian system of Medicine, gold has the power of curing excess of heat and bile, increase digestive power and increases vitality. Also, it helps to increase fertility in the female, according to the latest research:

“Doctor finds gold in human semen” “....Dr. K.P. Skandan, Asst. Professor of Physiology at the B J Medical College here (Ahmedabad), told an International Conference on Internal Medicine, currently under way here, that gold was found in all the semen samples studied by him through the ‘Spectroscopic analysis’ method. He said the discovery might encourage physicians to adopt the traditional method of curing infertile persons by using gold as was done in Ayurveda, — because, there seemed a direct link between the quantity of gold found in the semen and the sperm motility” (DH dt 13-1-81). Thus, what holds good to the male it should also apply to the females. In fact, it is well known that gold ornaments are worn by ladies. This wearing of gold ornaments will certainly enhances the fertility in them. It is left to the Scientists to do more research in this field.

And finally, the wearing of this gold ornament (Mangalya) controls and regulates the electric energy in the body, to a certain extent. In this way, the health of the individual is maintained. Now, one can easily understand why this tying of Mangalya by the husband, or wearing the same by the wife is given the pride of place.

The next important rituals are Laja Homa and Saptapadi. Laja Home means offering parched paddy to the sacred fire and inhaling the smoke coming out of it. Why this parched paddy only, why not ordinary paddy or rice? And why should the couple inhale the smoke?

As already stated, rice is allotted to Moon and Moon rules over the mind. According to Astrology, two qualities are given to Moon — Waning Moon and Waxing Moon. Waning Moon has Rajasa guna (mid-way between good & bad) while waxing Moon has Satwika guna (noble or pure). Likewise, paddy or rice when it is new will have Rajasa guna and when it becomes old after some time, it gets Satwika guna. New rice is not good for health especially for old people, children and pregnant ladies, because it is not easily digested. And when this new rice or paddy is offered to the fire, the smoke will have the same quality and inhaling this will make the native to acquire that rajasa guna. (In this connection, mention may be

made that marriages, in olden times were being arranged during February-March and June-July only. During this period, new paddy only would be freely available as the harvest end in January; so naturally, one would use this new paddy). Just to overcome this problem, parched paddy which is called Laja in Sanskrit, is used for Homa. When the paddy is parched, it loses its Rajasa guna and gets Satwik Guna. This may look strange! Now-a-days, the new paddy is passed through steam, and this steam rice can be used by any body — children, old people and even pregnant ladies. It will not harm the health. It is easily digested. When this Laja is offered to the Fire by the bridegroom through the bride, he says thus: "Dampathi Sa Manasa Krunomi Swaha". This means: Let the couple think alike". This smoke will certainly has effect on the mind to think in Satwik manner.

After this ritual, the final and the most important ritual takes place. This is called Saptapadi. Saptapadi means seven steps. The bridegroom makes the bride to walk seven steps.

The significance of these seven steps is the seven stages in the married life. As already stated, the marriage takes place when the bride is just 8 years and the bride groom is about 20 or 21 years old. From this time of marriage, the couple has to lead a harmonious, contended, healthy and useful life for 49 years (7×7) by which time the wife will be about 57 years old and the husband will be about 70 years old. According to Hindu Dharma, there are four Ashramas for a human being:

1. Brahmacharya,
2. Grihista
3. Vanaprasta and
4. Sanyasa.

By the time the individual (the male) is 70 years old, he will have enjoyed two-thirds of his life (out of 100 years) by way of Brahmacharya and Grihista. He will have nothing to aspire materialistically and hence, he should engage himself in renunciation and realisation of God. Therefore, at the age of 70, he has to go away with his wife from the family and settle in a secluded place and try to realise the Almighty through certain special rituals. He will also act as a guide to the Youngsters, not only of his family but also of the society, by imparting to them his rich knowledge of experience.

Thus, these 49 years of married life are considered as the nectar period of the family life. For this, the husband expects the following from his wife:

1. Loving nature
2. Strength to run the family (Strength to bear children)
3. Long married life
4. Good health
5. Bear dutiful children
6. Uphold and guide truth and finally
7. To be an intimate friend (guide & philosopher)

This is the gist of the Manthras of Saptapadi, when placing each step.

Within this period of 49 years, the good bed-comforts, children, bringing up children, their education, their marriage etc. imparting the family traditions and enjoying other worldly happiness, are all included.

By the end of 49 years from the date of marriage, when the husband is 70 years and the wife 57 years old, the charm in family life will not be same as it was earlier. And also, the husband and wife after this age, should have some paramarthika or effort to realise God. Even animals after certain age, retire from sexual gratification. Man should not become worse than the animals.

This is the significance of SAPTAPADI without which the marriage is not complete. When the bride has taken six steps and before the seventh step is to be taken, if the bridegroom runs away or dies of heart attack or some other accident, the bride does not become a widow; she still continues to be a Kanya or virgin, and can easily marry another person. This is according to Hindu Dharma. Even the Hindu marriage Act says "..... the marriage becomes complete and binding when the seventh step is taken" (Hindu Marriage Act). Therefore, the marriage will be complete only when the Saptapadi is complete. Hence, the pride of place is given to this ritual also.

As part of this, there are two more small rituals which are also very important from the health point of view of the bride:

1. Wearing of toe-ring and
2. Seeing the constellation of Arundhathi.

1. Wearing of the Toe-ring: Just before Saptapadi, the bridegroom fixes a silver ring to the second toe of the bride. From health point of view, this has a most scientific significance.



Human body is a bundle of electric energy. Every second, electric energy is being generated and discharged in the human body. If any part of the human body goes short of this electric energy, this part becomes weak. Medical science, now-a-days has come to help for such ailments by way of magnetic therapy. According to Maharshi Vatsayana and also according to Gayathri Manthra, there are 24 centres in the human body where electric energy is generated and discharged to maintain the same voltage throughout. Of these 24 centres, the following are very important:

- Eyes
- Chest
- Stomach
- Head
- Hands
- Sexual organs (of both males and females)
- Navel
- Lower intestines
- Brain
- the top of the head (Brahmanda) and
- Toes.

Among males, the extra electric energy is discharged while cutting hair (taking shave), at the time of sexual intercourse and at the time of taking bath etc. The electric energy will be more in females and there should be extra outlets to discharge the same. Of course, while taking bath, only certain quantity is discharged, but this is not sufficient. One should know that the extra electric energy is passed by the male to the female at the time of sexual intercourse and at the time of caressing. If the electric energy is conserved without an outlet, it may result in many types of ailments and thus the native (females) will not be of sound health. Just to avoid this, and to facilitate the discharge of extra electric energy in the females (married) they are made to wear toe-rings. Lest they may discard this, a sanctity is created by ordaining that only the husband should fix this ring to his wife's toes. This ring must be made of silver only, because if it is made of other metals other than gold, it will corrode and leads to all sorts of skin diseases. And gold is too costly. Silver is a good conductor of electric energy. Thus, when the ladies with the toe-rings move about, this ring comes into contact with the ground and certain quantity of electric energy is grounded and helps the native to maintain good health. It may be noted here that if the woman becomes a widow, the toe-rings are discarded along with the Mangalyam. This has a very important significance, in respect of the reasons we have analysed above, of both Mangalya and toe-rings.

Without knowing the scientific significance, some of the ladies, now-a-days have discarded these rings saying that they are symptom of bondage. As a result of this, they are suffering from many ailments without knowing that these ailments are caused on account of discarding the toe-rings. At the same time, one should understand that moving about at home with foot-wear, also hampers the discharge of extra electric energy and thus the purpose of wearing the toe rings is lost.

2. Seeing Arundhathi Star: The final ritual is Arundhathi Darshana or seeing the Arundhathi Star in the evening. Arundhathi is the spouse of Sage Vasistha. She is known for her devotion to her husband. According to the Hindus, seven most important Sages are in the Universe in the form of Stars. Among them Sage Vasistha is one. Just very close to this constellation, there is one very small star and this star is called Arundhathi. The husband shows this particular star to his newly wed wife, at the end of the marriage.

Now we shall try to understand the significance of this ritual scientifically: According to Hata Yoga, Star and Moon gazing helps to improve the eye-sight. The cosmic rays radiated by the constellations have very good effect on the optic nerves and regular gazing at the stars for some time daily, will keep the eyes in perfect condition.

In olden times, the males who were studying in Gurukula, were taught Astronomy also. Every pupil in the Gurukula should have an elementary knowledge of Astronomy for two reasons:

1. In those times, when watches and time-pieces were unknown, the time was being calculated by studying the position of Sun during day time and by the positions of important constellations during night times. This knowledge of calculating time was a must, because, the time of birth and death had to be calculated and also a propitious time or Muhurtha had to be fixed for important rituals.

2. The second reason for the study of stars and planets, was that the pupil should have good vision. As already stated, the cosmic rays coming from these constellations have very good effect on the optic nerves, and makes the vision clear. Even now, one can understand this by seeing how our rural folk, who are away from this so-called civilisation are maintaining their eye-sight when compared to the urban citizens among whom the wearing of glasses is very common. Of course, there are also other reasons for losing good vision, which I have analysed separately.

Now, what he (bridegroom) has practised and cultivated in Gurukula, the same is imparted to his wife (life-partner), with the intentions that his wife should have good eye-sight, throughout her life. Hence, he shows this Arundhathi Star. Why this particular Star? This Arundhathi star is so small that one has to concentrate ones vision very narrowly. This helps the optic nerves by way of proper exercise. Also the cosmic rays radiated by this star may have extra effect on the optic nerve. Our Maharshis had known this by their Divyadrishti.

CONCLUSION

As stated earlier, the husband, in a Hindu family, expects from his wife the following:

- a) Sound health.
- b) Feeling of one-ness (at all times, and even at the time of distress)
- c) A true life-partner and
- d) above all, a guide and a philosopher.

A loving wife, with the above qualities is a boon to male. The duties or qualities of the wife is summed up in the following sanskrit verse:

“ Karyeshu Dasi, Karaneshu Manthri, Rupecha Laxmi, Kshamaya Dharithri, Bhojyeshu Matha, Shayaneshu Vaishye”

(So far work at home is concerned she is a maid-servant; for counselling she is a minister; In beauty, she is like Laxmi-spouse of Sri Narayana the Supreme Lord; for forgiveness and patience she is like Mother Earth; She is like a mother so far taking care of her husband; and finally she gives good response so far his bed-comforts are concerned). These are the six qualities of a good and virtuous wife.

Inturn, the husband should never ill-treat his wife. On no account she should feel distressed or suffer on account of the husband's misbehaviour. That means, the husband should be true to his wife in all respects. According to Astrology, the suffering of the wife will result in issue-less in the next birth of the husband. It is stated as follows: PATHNISHAPATH SUTHA KSHAYAHA. Various combinations of the planets are given in the horoscope of the individual to find out the reasons for this curse. Directly, the wife will not curse like this. But her suffering on account of her husband, is sufficient and certainly it will act as a curse. There is no other curse or punishment so far as this curse is concerned because, this curse means an end to the continuation of the family itself.

Thus, both husband and the wife are governed by a code of conduct in the Hindu family, which is an unique feature.

But times have changed. Owing to not understanding of the rituals property, and due to the influence of other religions and modern education, the whole Hindu Society is changing, giving more prominence to materialistic facilities than moral standards. Having ignored the true meaning of these rituals, the present generation is losing good health, but adopting itself to the health of swallowing tablets. This is most unfortunate. As civilisation is advancing, all types of incurable diseases are also increasing. In this sense, the rituals ordained by the ancients were only preventive measures and this we have not cared to understand.

Thus all the rituals of the Hindu Marriage are centered round the bride and the bridegroom, just to make them to understand one another, psychologically, to think alike, and to act together while maintaining their health. Of course, there are many more daily rituals ordained for both the males and females to maintain perfect health. These are only preventive measures against deadly chronic diseases. Some of these rituals have been separately analysed scientifically.

Mention may be made here that Nuptial ceremony is not analysed here, as it is a separate function and has its own rituals. Among the Shodasha Karmas (16 ceremonies), marriage and nuptial are separately mentioned. But unfortunately, now-a-days the marriage and the nuptials are coupled and as a result of this, there is untold misery in the life. This is explained separately.

The modern Scientists-cum-Doctors would do well to study the present sociological condition with special reference to family life — both from health point of view as well as harmony point of view and compare the same with the analysis made in this article. The reasons for the increase in failures in marriages, now-a-days may also be looked into with special reference to the points analysed above.

H K S Rao

231/1, 7th Cross,
Kshetraiah Road
K R Mohalla
Mysore — 570 024.

NUPTIALS

(Scientific Analysis)

Among the Shodasha Karmas (Sixteen ceremonies in the Hindu way of life), Nuptials or first sexual union is mentioned separately and this ceremony is not coupled with the marriage ceremony. If we go deep into the matter for this separate mention, we can understand how our Maharshis were advanced and how enlightened they were.

Marriage is a preliminary ceremony when the boy and the girl are made to feel one-ness, psychologically. The first sexual union or Nishekha is the most important act in the life of the couple. It is only at this first sexual union that the electric energy in the bodies of the male and the female comes together and certain quantity of this energy of the male is passed to the female body. This passing of electric energy to the female body governs the entire future life — both physical and mental, of the individual, and also it has got a great bearing on the children of the couple.

According to the rules laid down by the ancients, the marriage takes place when the girl is only 8 years and the boy is about 20 or 21 years old. The girl attains puberty at the age of about 14 years. It is only after this period that the Nishekham or Nuptials or the first sexual union ceremony is performed. By this time, the husband and the wife have sufficiently understood each other and they feel one-ness. The wife does not feel shy at the time of the first sexual union and this has a lasting effect on the married life of the couple as well as on the children.

If, on the other hand, the nuptials ceremony takes place immediately after the marriage ceremony is over, without leaving an interval of even few months (as is being done in modern times), the wife, though she might have moved together many times with her husband prior to marriage, certainly feels shy at the time of the first sexual union. Consciously she may not feel this, but in the sub-conscious region of her mind, this feeling is felt and it gets deep rooted there. Psychologically, this has a permanent effect on the mind of the wife and later, when children are born, they (children) may not be to the expectation of the parents. When they grow up, they become ferocious, unruly and disobedient to the parents. This is one of the results of the permanent effect on the mother's mind at the time of the first sexual union. (the other effects are analysed subsequently).

In this connection, an example from Maha Bharatha, may be mentioned:

Shanthanu had two sons — Chitrangada and Vichitra Veerya from his second wife, Satyavathi. Chitrangada married Ambika and Vichitraveerya married Ambalika. Unfortunately both the brothers died without issues. The mother — Satyavathi, was too much perturbed as the family would end with her. Therefore, she requested Vedavyasa (her first son by Parashara) to favour a dutiful and brave son to her daughter-in-law, Ambika. He agreed and fixed up a time for the sexual union with Ambika. Accordingly, Satyavathi told Ambika to be ready at the appointed time to entertain Vedavyasa. Ambika had not seen him earlier. Therefore, she was feeling very anxious and also happy to meet the Sage. But unfortunately, when she saw a frail old body in Vedavyasa, she felt a sort of contempt for him and closed her eyes unable to tolerate the repulsive appearance of the sage, at the time of sexual union. As a result of this, a blind child was born who was named Dhrutharashtra.

Satyavathi, was disappointed at this, and therefore, again requested Vedavyasa to favour a noble son to Ambalika her second daughter-in-law. He agreed and fixed a date and time for the sexual union. Satyavathi informed this to Ambalika and told her to be ready to receive the sage and also cautioned her not to close her eyes. When Vedavyasa appeared at the appointed time, Ambalika was shocked when she saw this frail and ugly man, and with fear became pale (white). Vedavyasa fulfilled his promise and went away and told Satyavathi that a child with white patches would be born, as the mother had turned white with fear at the time of conception. This child was named Pandu.

Satyavathi was not satisfied with this result. Hence, she requested Vedavyasa for the third time to favour another child to Ambika. He agreed to this third request also and again fixed up a date and time. Ambika was accordingly advised to entertain the Sage without fear. But, Ambika could not tolerate his appearance and therefore, she sent her maid-servant duly dressed and decorated in her place to entertain the Sage. This time a noble son was born from the maid-servant and was named Vidura. As he was born from a Sudra woman, he could not rule the kingdom, but helped his step-brothers in running the administration by his timely advice.

From this, we can come to a conclusion that the state of mind of the mother plays a very important part at the time of the sexual intercourse and the time of conception.

In Garuda Purana, one of the eighteen puranas written by Sage Vedavyasa. Garuda asks Lord Vishnu thus "O Lord, why the children

males or females of the same parents differ in everything and are not alike"? Lord Vishnu answers thus: At the time of conception (sexual union) the state of mind of both husband and wife may not be same. This state of mind depends on the quality of food they have taken just before that time i.e., Satwika, Rajasa or Thamasa foods (The influence of food on the mind has been analysed separately in the exclusive article on this subject, as well as in Gayathri Manthra Mahatva book). The environment and atmosphere at the time of sexual union plays a very important part. The planetary position also influences the natives (couple) at that time. The cosmic rays and the gravitation powers of the planets affect the individuals. (This may look strange to a layman. As earlier stated in the article on 'Marriage', the planetary positions and their influence are there always. Just to give an example: we don't have tides always. Only on New Moon days and Full Moon days, there are tides. And on these particular days, mentally retarded persons become more unruly. This means, the gravitation power, when the Sun, the Moon and the Earth are at 180 degrees, has effect on watery bodies and human body is 80% water body. This gravitation power has effect not only on the mind but also on some of the internal organs of the human body. This aspect has been analysed separately)

Thus taking all these aspects into consideration, we can conclude that psychology plays a very important part in the life of the individual, especially at the time of sexual union. Just to regulate the state of mind, our Maharshis have laid down certain norms and rituals for this ceremony of Nishekha or first sexual union.

A very auspicious nocturnal muhurtha has to be fixed for this function. And this is done by properly calculating the position of the planets at that particular time. In the morning of that day, certain rituals have to be performed.

Mention may be made here that Nuptial ceremony is arranged only during certain months of the year i.e., in a particular season, and that too when certain constellations rule the day. Modern Science has come to our aid to prove why only select months in the year have been ordained by the Maharshis. Please see the opinion of the experts:

"SEASONED" Schizophrenia: If you were born in January or February, it is more likely that you will be a Schizophrenic, unable to distinguish reality from unreality. But if born in July or August, you are at least pre-disposed to Schizophrenia, according to a survey made in the

United States. Scientists from TE Maryland Psychiatric Research Centre, did the survey which showed that there may be a link between the season of birth and at least are tentatively identified type of schizophrenia.

The researchers found that nearly 35% more schizophreniacs are born in winter than in summer. Their number starts grown in December, increase in January and February and begins to drop in March. The risk is the lowest in July and August.

The Scientists are looking for the cause of seasonal fluctuation. One explanation may be that an annually varying factor was affecting a person's central nervous system around the time of birth. This could be either a seasonally active virus or cyclical food availability and nutritional pattern.

This second explanation is that the timing of conception may have a bearing. A genetic factor peculiar to those predisposed to schizophrenia may be increasing fertility in spring and summer. Thus they would produce more children in winter and these would have a higher probability of being schizophreniacs" (Indian Express dated 5.5.83)

Just to avoid such children (schizophreniacs) and to have bright children, our Maharshis have laid down the rules that this most important ceremony (Nishekha) should be held only during certain months of the year and not any month of the year. What the modern Scientists are seeing now, our Maharshis had already seen this from their Divine sight.

On the appointed day of Nishekha, the couple has to take oil-bath in the morning. Oil-bath makes the body and mind fresh. Then the couple has to perform a Homa which is called Garbhadana Home. For this, a special samith — twigs of Palasha or Muthuga (*Butea frondisa*) is offered to the Sacred Fire along with ghee. The couple has to inhale the fumes coming out of this Homa. This Palasha or Muthuga is allotted to the planet Moon. Moon rules over mind. Hence, the fumes of this twing has very good effect on the minds of the husband and the wife to think alike and thus act alike.

After this Homa, the juice of the leaves of Aswagandhi (*withania somnifera*) or the juice of green grass — garika (*cynodon dactylon*) or of both, is put to the nostrils of the wife. According to Ayurveda, the Indian System of medicine, this Aswagandhi has very good effect on the body in general and the re-productive organs in particular, of the female. The re-productive organs are toned up properly to facilitate for the growth of the foetus (fetus); and green grass facilitates lactation at the time of the child birth.

It may be noted here that now-a-days, this ritual is completely ignored and the result is that when conception takes place, the child in the womb will not be in a proper position. This hampers natural delivery of the child. And Caesarean is the only alternative. We see in these days that caesarean has become so common that natural delivery is very rare. This is because, the re-productive organs are not properly toned up before the conception takes place.

Finally, just before the appointed time or Muhurtha, the husband and the wife are made to enter the room. The husband is expected to have his first sexual intercourse with his wife at that particular muhurtha.

Regarding Muhurtha, this has been already explained under the article 'Marriage'. Of course, the same Muhurtha does not hold good for both marriage and Nuptials. A separate position of planets is taken into consideration for each function.

Now-a-days, the real scientific significance of this most important ritual is completely ignored and marriage and nuptials are being arranged on the same day. The result of this is : it may result in sex-phobia. And later, children born under these circumstances are mostly rowdy, unruly, disobedient to the parents and elders, and never think of family oneness, in addition to being unhealthy throughout their lives, and some times deformed and impotent and also schizophreniacs as stated above. Natural delivery of the children has become rare; caesarean has become common. The health of the mother is deteriorating. Lactation is not upto the expectation and need, thus the child has to be fed with bottle-milk. The husband and the wife do not think alike, so far the sexual union is concerned, many times and sometimes due to sex-phobia also, thus the couple do not enjoy properly. This act is being done mechanically. Many a time, the male and the female behave worse than animals, because animals have their own method of mating.

Thus, the real charm in life is lost. After some time, the wife gets averse towards the husband and so, he tries to find other sources for his sexual gratification. This leads sometimes, to the break up of the family. This is what the modern society is experiencing.

H K S Rao

231/1, 7th Cross,
Kshetraiah Road,
M R Mohalla,
Mysore — 570 024.

Sri Vidyabharathi Book Centre, Sringeri

Scientifically analysed books in Kannada
by the same Author:

1. The greatness of Gayatri Mantra.
2. The greatness of Sandhyavandana & Devatharchana.
3. The greatness of Upanayana.
4. The importance of fasting on Ekadashi day.
5. Seshashai & Nagapanchami.
6. Nagarapratishtha.

"Vedagama Puranagnah paramartham navidyathe. Vidambakasya thasyeva
thathsarvam kakabhashitham."

An erudite in religion and scriptures who does not understand the spirit of the inner
significance of them is a hypocrite and his knowledge is worthless as the words of the
crow